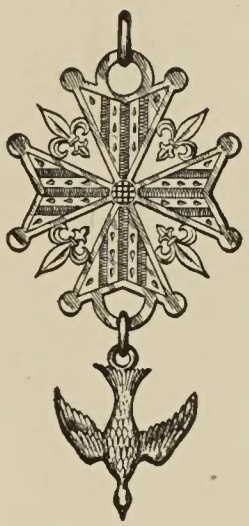
Pam.
Misc.

# The National Huguenot-Walloon New Netherland Commission

1624-1924

HEADQUARTERS
105 EAST TWENTY-SECOND STREET, NEW YORK

THE HUGUENOT-WALLOON NEW NETHERLAND COMMISSION, (Instituted by the Federal Council of the Churches of Christ in America), for the Celebration of the 300th Anniversary of the Settling in New Netherland of Walloons (French and Belgian Huguenots) by the Dutch West India Company, in 1624,



1624-1924

invites your co-operation in the Tercentenary Celebration, and desires to call your considerate attention to its aims and plans, outlined in the following pages.

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Rev. George S. Webster

EVERY American knows the story of the Pilgrims, who began the settlement of our six Eastern States in 1620.

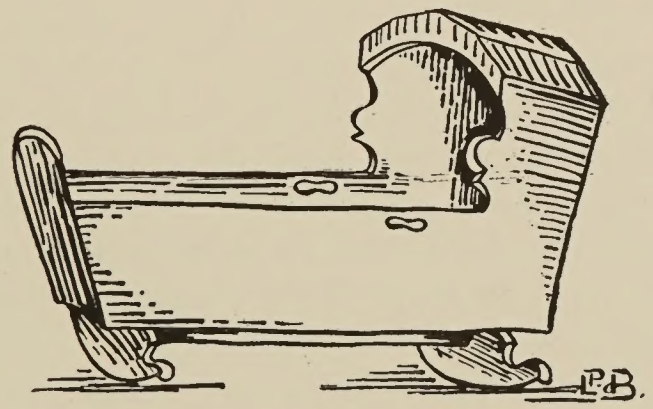
In 1624, Walloons, in about the same number as the Pilgrims, sailed in the new ship "New Netherland" under the Dutch West India Company. They had been neighbors of the Pilgrims in Leyden, and were "pilgrims" too. They began the settlement of the Middle States. The story of the Walloons, like that of the Pilgrims, is wonderful and romantic, and all Americans should know it. Their settlement in America was the fulfillment of their fondest dreams, and their advent marks a new epoch in the history of both Church and State.

The Dutch West India Company, having been petitioned by a company of Walloons who longed to settle in the New World, decided to make permanent settlement in New Netherland, and ordered rules and regulations prepared for the government of the colony. At the morning session of the Assembly of Nineteen, March 28, 1624, "provisional conditions on which respective colonists are sent out to New Netherland in the service of the West India Company to take their abode on the River of Prince Maurice (the Hudson) or at such other places as shall be assigned to them by the Commander and his Council," for the government of the colonists who were to be enrolled the following day, were read and adopted. Article II of these provisions reads as follows:

"Within their territory they shall only worship according to the true Reformed Religion, as it is done within this country, (Holland), at present, and by a good Christian life they shall try to attract the Indians and other blind persons to the knowledge of God and his Word, without however committing any religious persecution, but freedom of conscience shall be left to every one, but if any one of them, or if any one within their territory shall intentionally curse or speak blasphemy against the name of God and our Saviour Jesus Christ, he shall be punished by the Commander and his Council according to circumstances."

The Colony, consisting of about thirty-two families, mostly Walloons, sailed in the ship "New Netherland" and arrived in the Hudson River country in May or June. It is probable that the "New Netherland" was accompanied by one or two other vessels. The colonists were religious people and had prayers and singing on board ship morning and evening and at every meal. The Classis of Amsterdam provided them with a "Comforter of the Sick" or lay chaplain, in the person of Jansen Krol. Tradition has it that four couples were married on shipboard. Sarah Rapalje, who was born in 1625, is said to have been the first white girl born in the colony.

Upon their arrival in New Netherland, some were sent to the Delaware River, some to the Connecticut



SARAH RAPALJE'S CRADLE

River, some were left on Manhattan Island, but the majority were taken up the Hudson and settled at Fort Orange. Krol went along to Fort Orange, where he conducted services daily. This may be regarded as the beginning of the Reformed Church in America.

"Walloon" is the name applied to the people who inhabit the French departments of Nord, Aisne, Ardenne, and Calais, and the Belgian provinces of Hainaut, Namur, Liege, Brabant, and Luxemburg. They claim to be the "Belgae" of Caesar. They differ from their French neighbors on the south. Hence they were called "Walloons" which means, strangers. When they came to Holland as exiles they were strangers, or pilgrims, in a double sense. The Dutch West India Company was first planned and proposed by Usselinx, an exile from Antwerp, and in its ships hundreds of Walloons, Huguenots, and Dutch went out as emigrants to South Africa and North and South America.

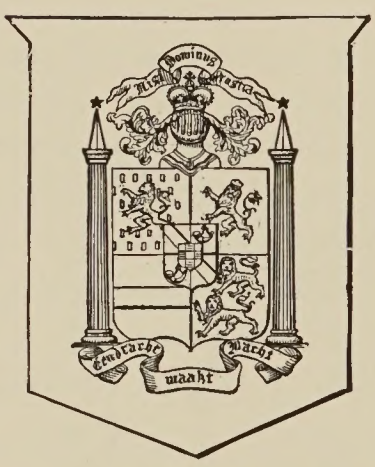
In 1609, the year that Henry Hudson discovered New Netherland, the "Pilgrim Fathers" driven out from England, reached Leyden, where they came in contact with Jesse de Forest's colony of Walloons, who desired to emigrate to Virginia, but failing in this, many of them finally settled in New Netherland. In Leyden there were thus two kinds of "Pilgrims" holding the same faith.

Other ships soon followed the "New Netherland" and in 1626 came the governor Peter Minuit, who bought the island of Manhattan from the Indians. His secretary was Isaac de Rasieres; both were Walloons. The new province of the Dutch Republic was named "Terra Nova Belgica," or New Netherland. One of the first things de Rasieres did was to send a friendly letter of greeting to their old friends and neighbors from Leyden, now at Plymouth, Mass.

Until 1579, the seventeen provinces of the Netherlands, where Hollanders and Belgians now live, were one country. In the northern provinces, the people spoke Flemish, or Dutch; in the southern, their language was French. In their religion, many were Reformed, or Huguenot. They took their forms of worship and belief out of the Bible and organized their churches on the model which they found in the New Testament. In 1567 the King of Spain sent an army to invade and desolate the country. He was determined that all people must think alike in religion and if they did not believe as he did they should be burnt alive. Unable to defend themselves, the Protestant people of the southern or Belgic Netherlands fled by the thousands, into Holland, England and Germany.

The exiles thus scattered abroad were gathered together into churches. The Flemings joined the Dutch Reformed Churches, for they used the same speech as was employed by those congregations. The Walloons, who spoke French, had as many as sixty-eight churches in Holland, nearly as many in England, and many more in Germany. They had several churches in Sweden, to which some of them had fled. Theirs was then "The Church under the Cross," as shown in the motto of the old seal reproduced above. Their symbols were "The Lily Among Thorns," (embodied in the seal at the right); and "The Burning Bush,"—"burning, but not consumed." This last will be found, among other Huguenot seals, at the end of this little summary.

WILLIAM THE SILENT




THE COAT OF ARMS OF WILLIAM THE SILENT

This coat of arms was adopted as the emblem of the Reformed Church in America. Its mottoes read: "Without the Lord, All is Vain," and "In Union there is strength."

All forms of religion were tolerated by the Dutch. In 1577, William the Silent, whom the people called the Father of his Country, forbade the persecution of anyone because of his opinions, so long as he was a good citizen and obeyed the laws. The Pilgrims, who were cast out from England, the Walloons and Flemings, who were driven out of the Belgic Netherlands by the Spaniards, Huguenot fugitives from France, exiles from Ireland and Italy, many of the Puritan leaders, the founders of Massachusetts, Rhode Island and Connecticut, received shelter in Holland. She was then the one bright spot in Europe. No other country was then so free as the Netherlands, nor any people so devoted to their country. As our Benjamin Franklin declared: "In love of liberty and bravery in defense of it, she (the Dutch Republic) has been our great example." There, in a land full of modern ideas, these exiles came in contact with the most advanced political, social, military, and legal science. They in turn enriched their benefactor with the arts, industries and trades of their native countries. It was by the Huguenot gate that the reform movement entered Holland. It was in Calvinism that Holland found herself and became great.

The first colony of Walloons was followed by thousands of Dutch people. No one city in Europe furnished so many lines of emigrants, Walloon, Flemish, Dutch and English, as did Leyden. In New Netherland, the dominies or ministers, preached in French as well as in Dutch until about 1690.

As in the case of the Pilgrims, numbering as they did only a few hundreds, whose story from 1690 to 1850 was lost (largely because the Puritans came in by the thousands), so also with the Walloons. The French Huguenots, after 1690, came by tens of thousands, and most people forgot about the Walloons who established the first homes in the Middle States.

Yet besides the Walloons and Dutch who kept coming to the Middle colonies, there were Christian people likewise holding the Reformed faith driven out of France, who came to America. These, whether Belgic or French, were called Huguenots. They settled in Massachusetts, Connecticut, New York, New Jersey and Pennsylvania. To Virginia and South Carolina they came by the hundreds. In nearly every one of the thirteen colonies represented in the stripes of our flag they settled. The Tercentenary celebration will therefore be national, with special celebrations in the more distinctive Huguenot and Dutch centers.

SEAL OF JOHN CALVIN

SEAL OF THE FIRST SYNOD OF THE REFORMED CHURCH IN FRANCE

SEAL OF THE PROTESTANT HISTORICAL SOCIETY

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*Price, 25 cents.*

## For the Tour

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*Price, $1.00.*

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*Price, $1.50.*

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*Price, 75 cents.*

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THE ABOVE PUBLICATIONS MAY BE ORDERED THROUGH THE COMMISSION

# PLANS FOR THE TERCENTENARY

IN planning for the Tercentenary Celebration of the landing of the first Huguenots in this country, the aim was to keep it national in scope and religious in character, but to co-operate with the various local committees in arranging for the civic celebrations,—pageants, parades, etc. It will be the duty and pleasure of this Commission to furnish historical material for such events, as well as for lectures on the historic significance of the Tercentenary. The Commission will undertake this work with the cooperation of the Huguenot, and other national, historical, and patriotic societies.

The distinctively religious aspect of the Tercentenary will be observed by "Huguenot-Walloon Tercentenary Sunday," April 27th, 1924, which is to be set aside by the Churches of America as a memorial Sunday with special observances appropriate to the occasion. The constituent bodies of the Federal Council of the Churches of Christ in America are to be invited to arrange for these special services.

A great Huguenot Congress is to be held in New York, in 1924, which will bring together representatives of Huguenot Societies from various parts of the country.

One of the local events will be the dedication of the Huguenot Memorial Church at Huguenot Park on Staten Island, New York.

A bill has been presented in Congress for the striking of a Huguenot-Walloon commemorative half dollar, and it is further anticipated that a memorial postage stamp will also be issued.

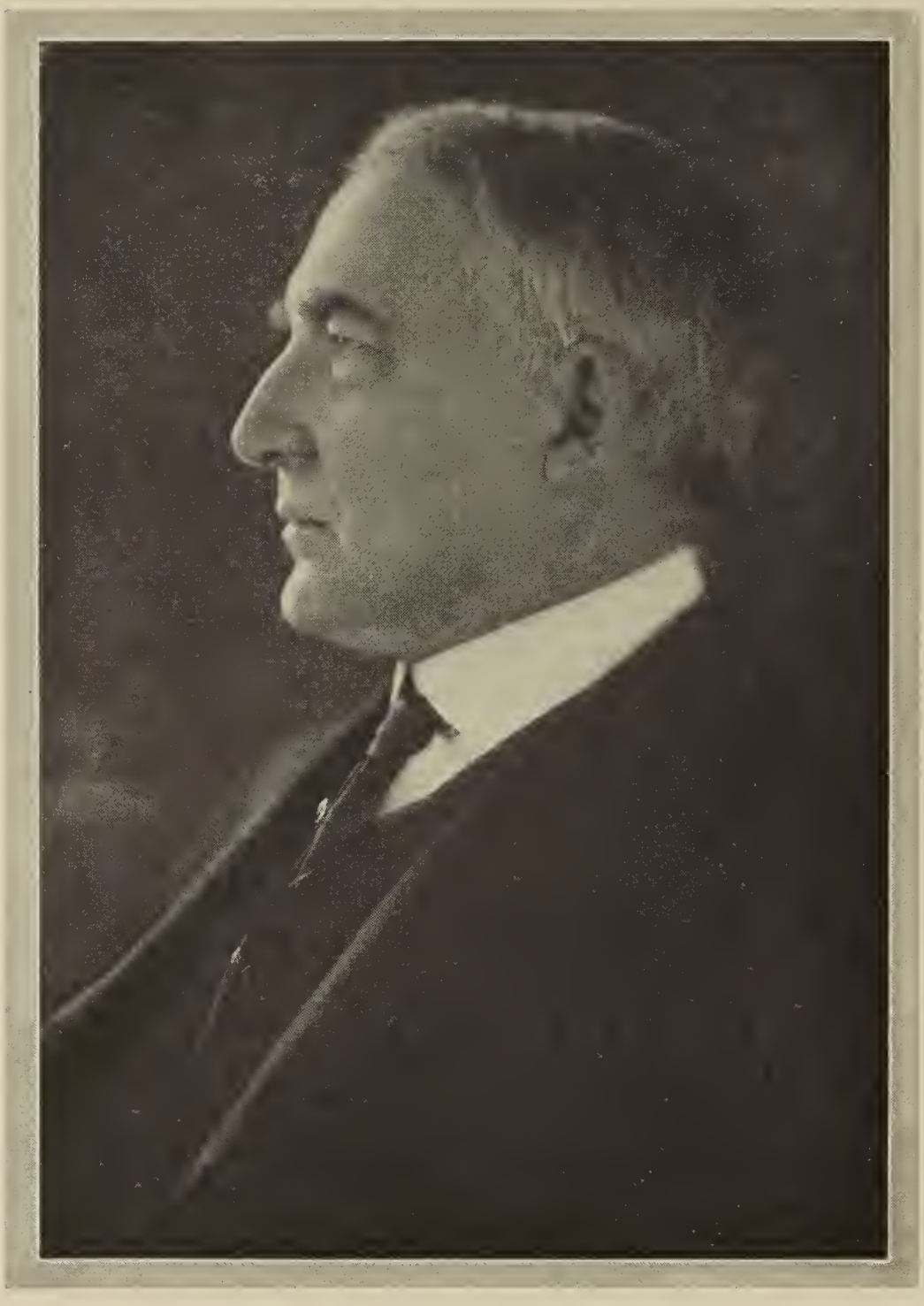
A Huguenot Memorial Volume is being prepared.

Other features will of course be added as the preparations progress, and the details will be carefully

worked out. Not everything is to be left to 1924, however. In 1923, the Commission will conduct a "Huguenot Pilgrimage" to Europe. A full description of this project may be found on pages 21-36 of this pamphlet.

The greatest interest has been aroused in Holland, Belgium, and France, by the announcement of the coming celebration. Committees of religious, national and historical bodies are being formed, and the national and civic authorities are preparing to cooperate fully in making this Tercentenary a noteworthy one in Europe as well as over here. The Commission has been honored in having as its Honorary Chairmen the Chief Executive of each of the four nations involved: President Harding of the United States, Queen Wilhelmina of Holland, King Albert of Belgium, and President Millerand, of France, the invitations having been conveyed by a personal visit on the part of the Chairman of the Executive Committee.

ST. PETER'S CHURCH, ZURICH



WARREN G. HARDING
*President of the United States*

THE WHITE HOUSE
WASHINGTON

December 5, 192[illegible].

My dear Doctor Stoudt:

It is with much gratification that I have received your notification regarding the forthcoming tercentenary celebration of the settling of the Huguenot-Walloon in America, and of my own selection as honorary president of the commission which is arranging for the observance. I have the greater pleasure in accepting this most honorable position, because of my deep appreciation of the contribution of this splendid people to the founding, the development and the present estate of our common country. It was the fortune of our America to have blended in its beginnings a number of the finest stocks of the old world; as it has also been our good fortune to have afforded opportunity and inspiration for the best services which they were able to render in making the nation. It is good for us to be reminded of so great a debt to those who laid the foundations of our nation, and we cannot too much honor them on occasions of this sort. I extend to you my sincerest good wishes for the notable success of the celebration which you and your associates are planning.

Most sincerely yours,

Warren G. Harding

Rev. John Baer Stoudt,
105 East 22d Street,
New York City.

Wilhelmina

## The Queen's Message

To Dr. Macfarland:

Receive my thanks for the attention you have paid me, in presenting me personally with the message of the Huguenot-Walloon Commission.

Your visit affords me the opportunity of testifying to the great interest I take in the commemorative celebration of the settlement of the Walloons in your country.

I thank you for the words you spoke regarding the indissoluble links which unite my country and the United States,—a unity rooted in the principles of faith and liberty which the settlers brought with them from the Netherlands.

For these and many other reasons it would be of great interest to me to find, some day, the opportunity of visiting your country.

Accept my very best wishes for the success of the commemorative festivities and for the Huguenot-Walloon Commission especially.

Albert
1922.

## From the Letter of Comte d'Arschot, Chief of the Royal Belgian Cabinet:

Rev. Dr. Macfarland:

In accordance with orders from the King, I have the honor of confirming to you in writing what His Majesty said to you personally.

My August Sovereign was charmed to accept the Honorary Presidency of the Commission which has been organized since last year by the Federal Council of the Churches of Christ in America in order to commemorate the Huguenot-Walloon Tercentenary.

The King was happy to give through you, a new testimony of the great sympathy which unites the Belgian people to the great American nation.

Very cordially yours, CTE. D'ARSCHOT.

THE PRESIDENT OF THE FRENCH REPUBLIC

## The Letter of Ambassador Jusserand

Dear Sir:

Referring to previous correspondence, I beg to say that I have just received an answer to the cable I had sent to my Government and I am glad to inform you that President Millerand accepts with great pleasure the patronage of the Huguenot-Walloon Tercentenary commemoration.

Believe me,

Sincerely yours,

JUSSERAND.

Washington, December 16, 1922.

The chairman of the Commission is Robert W. de Forest, Vice-President of the American Red Cross. He is a direct descendant of the indomitable Jesse de Forest, who was born at Avesnes, France, about 1576. Jesse and his Protestant companions sought refuge at Leyden where in 1615 his name appears in the register of the Walloon congregation. On July 21, 1621, Jesse de Forest presented a petition to the British Ambassador at The Hague, signed by fifty-six men, mostly heads of families, the whole number comprising two hundred and twenty-seven men, women and children, "as well Walloons as French, all of the reformed religion," who desired to settle in Virginia under certain conditions set forth in the petition.

When the Virginia company would not accept the conditions of the petition, he promptly took the appeal to the States of Holland and West Friesland, who accepted his request and authorized him "to enroll for the colonies all the families having the qualification . . . and to transport the same to the West Indies." It is to be remembered that the term West India was applied to the whole Western Continent.

On July 1, 1623, Jesse de Forest with a number of heads of families sailed for the Wild Coast to find advantageous sites for settlements. On this expedition he died. The following year, 1624, the Colony, consisting mostly of Walloons, whose settlement in America we are commemorating, arrived in New Netherland.

No list of members of these thirty families, "mostly Walloons," has been preserved. The same is true with regard to the records of New Amsterdam for the first fifteen years of its existence, but after these fifteen silent years we find mentioned in these records many surnames which were also among the signatures on Jesse's round robin of 1621, his first list of colonists. Besides the names of De Forest and La Montagne, we find the following: Cornille, Campion, Catoir, Damont, de Carpentier, De Croy, De Crenne, Du Four, De la Mot, Du Pon, De Trou, Gaspar, Ghiselin, Gille, Lambert, Le Roy, Le Rou, Maton, Maryin.

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## COOPERATING ORGANIZATIONS

Partial list of cooperating societies in addition to those represented in the Federal Council of the Churches of Christ in America:

Huguenot Society of America.
Huguenot Society of South Carolina.
Huguenot Society of Pennsylvania.
Huguenot Society of New Jersey.
Historical Society of the Reformed Church.
Holland Society of New York.
Society of the Daughters of the Holland Dames.
St. Nicholas Society.
Historical Society of Pennsylvania.
Historical Society of Staten Island.
Daughters of the American Revolution.
Society of Colonial Wars in the State of New York.
American Scenic and Historic Site Preservation Society.
N. Y. State Historical Association.

(Other organizations are expected to unite with the Commission; the list will be brought up to date in a later edition)

## EUROPEAN ORGANIZATIONS

Société de L'Histoire du Protestantisme Français.
Société d'Histoire du Protestantisme Belge.
The Leyden Pilgrim Society.
Huguenot Society of London.

Cooperative committees appointed by the Fédération Protestante de France, the Waldensian Synod, the Swiss Protestant Federation, etc.

# A HUGUENOT PILGRIMAGE

IT was felt that no more appropriate way of inaugurating the Huguenot-Walloon Tercentenary could be devised than by a visit paid to the lands from whence came the Huguenot and Walloon refugees to found their homes in a new world. Hence it has been decided to institute, as the first of the Tercentenary events, a "Huguenot Pilgrimage" to Europe, including the Huguenot centers in France, Belgium, Holland, the Rhine country, Switzerland, and the Waldensian Valleys of Italy, to take place in the summer of 1923.

A "Pilgrimage" of this character, would be more than a mere commemorative pleasure trip. It would serve not merely to encourage and hearten our brethren across the seas (many of whom represent struggling minorities), but would be an expression of goodwill which would help to strengthen the ties of international friendship between these nations and our own.

Our friends over in Europe are going to do everything in their power to give the American delegation a warm welcome. Special services will be held in the "Temples" on Sundays and on other suitable occasions. There will be an opportunity to meet with some of the leading personalities in the European Churches.

Nor is the interest with which this tour is regarded confined to purely Huguenot or Walloon circles. Official receptions by the civic authorities in the more important places on the itinerary will be part of the program. In addition to this, the members of the Pilgrimage, it is expected will be officially received in Paris, Brussels, and The Hague, by the heads of these nations.

The arrangements for the tour,—hotels, railroads, etc., have been turned over to Dr. H. W. Dunning, of Boston, who will be glad to answer questions regard-

ing the details of the itinerary, prices, steamer sailings and accommodations generally. Inquiries should be addressed to him, 188 Rawson Road, Brookline, Mass.

The tour will be accompanied by Dr. Macfarland, the Chairman of our Executive Committee, and by the Director, Rev. John Baer Stoudt.

Dr. Macfarland will serve to interpret the historic and religious significance of the various places visited, with which for many years he has been intimately familiar.

Mr. Stoudt will accompany the tour as historian. Important historical lectures and addresses will be delivered by leading churchmen at points of interest.

Participation in the tour will be limited, and reservations should be made as soon as possible.

JOHN ROBINSON'S CHURCH AT LEYDEN

## GENERAL OUTLINE OF THE ITINERARY

| | |
|---|---|
| July 18, 19 | Paris; to La Rochelle |
| July 20, 21 | La Rochelle; Bordeaux; afternoon train to Montauban |
| July 22, 23 | Montauban; Carcassonne |
| July 24, to 29 | Montpellier; Nimes and vicinity with automobile trips to Aigues Mortes, Pont du Gard, Avignon, etc., and a two-day trip to the Cevennes (Gorge of the Tarn, Le Pont de Montvert, Florac) |
| July 30, 31 | To Nice; the Grande Corniche by automobile; Monaco |
| August 1, 2 | The famous Route des Alpes to Barcelonette; by auto to Briancon |
| August 3 | At Briancon; auto trips to neighboring viewpoints |
| August 4, 5 | Turin; to Torre Pellice |
| August 6 | To Interlaken by the Loetschberg route |
| August 7, 8 | Interlaken; Scheidegg, Lauterbrunnen and the Grindelwald |
| August 9 | The Bernese Oberland to Montreux |
| August 10 | Castle of Chillon; Lake Geneva |
| August 11, 12 | Geneva; Gex |
| August 13, 14 | Lucerne; night on the Rigi |
| August 15, 16 | Zurich; to Wildhausen and the battlefield of Cappel |
| August 17, 18 | Strasbourg; to Worms |
| August 19 | Worms; to Frankenthal |
| August 20, 21 | Verdun and the Argonne |
| August 22 | Chateau Thierry; Rheims; to Paris |
| August 23, 24, 25, 26, 27 | Paris |
| August 28 | Avesnes; St. Quentin; to Brussels |
| August 29, 30, 31 | Brussels; afternoon train to Amsterdam |
| September 1, 2, 3, 4, 5 | Amsterdam and vicinity, including Leyden and The Hague. Trips planned to correspond with the Coronation anniversary ceremonials. Night ser- |

## ITINERARY (Continued)

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| | vice via Hook of Holland or Antwerp to London |
| September 6 | London; Canterbury |

### Week's Extension in London

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|---|---|
| | Automobile trips to Windsor, Eton, Stoke Poges, Oxford, Stratford, Kenilworth and Warwick |
| September 14 | Sail from Liverpool or Glasgow, or other port preferred |

### Preliminary Tour of Great Britain

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| July 1, 2 | Liverpool; to Furness Abbey |
| July 3 | Lake Windermere, Grasmere |
| July 4 | Ambleside, Ullswater, Penrith |
| July 5, 6, 7 | Edinburgh; excursion to the Trossachs by rail, steamer and coach |
| July 8, 9 | Melrose Abbey and Abbotsford |
| July 10, 11, 12, 13, 14, 15, 16 | London and vicinity including motor trips to Windsor, Eton, Stoke Poges, Oxford, Stratford, Kenilworth and Warwick |
| July 17 | Paris; join the main tour on arrival; to La Rochelle on the 19th. |

THE PROTESTANT CHURCH OF VERDUN, 1918

# A WORD ABOUT THE PILGRIMAGE

IT is not our purpose to furnish here a general guidebook to the localities covered by our Pilgrimage, especially as most of the places are well-known centers of tourist travel, but a word or two about their special significance from the point of view of the Tercentenary, we believe would be appropriate.

Paris is to be the gathering place of our "Pilgrims" and while ample provision has been made for the party to see its world-famous churches, monuments, and museums, an opportunity will also be given to meet with the French Protestant Federation, to visit their new building on the Rue de Clichy, and to see a number of landmarks well-known to Huguenot history which the ordinary tourist is apt to overlook. For instance: the Tower of St. Jacques, the Church of the Oratoire, the Library-Museum of the Historical Society of French Protestantism, the old Abbey-Church of St. Germain-des-Pres, the Protestant Foyers, the social work of the McAll Mission, and the offices of the Central Evangelical Society.

Paris and its vicinity was the cradle of the French Reformation. The first Synod of the Reformed Church met at Paris in 1559. Prof. James Lefevre, who is regarded by many as the father of the Reformation, taught the Evangelical doctrines here as early as 1512. In 1529 Bishop Briconnet of Meaux sent the translation of the Bible which was made by Lefevre and Farel, to Queen Margaret of Navarre. Farel, who began the work of reform in Geneva, and who induced Jean Calvin to settle in that city, was one of the pupils of Lefevre.

PROF. JAMES LEFEVRE

THE HARBOR OF LA ROCHELLE

The first distinctively Huguenot city on the Tour is La Rochelle, the greatest and most famous Huguenot stronghold, whose heroic defense and final capitulation makes one of the saddest, and at the same time one of the proudest chapters in the history of the Huguenots. Bordeaux, also, which is on the route to Montauban, sheltered many adherents of the Reformed faith; it was one of the chief supporters of the Fronde.

With its arrival at Montauban, the Pilgrimage approaches the heart of the Huguenot region of France. Montauban seems to have been a center and bulwark of independent thought even in very early days, for it was one of the storm centers in the crusade against the Albigenses. In 1560, swept along by the fire of Jean Calvin's eloquence, its Bishop, magistrates, and over three-quarters of its population adopted the new faith. They formed an independent republic, and it was not until La Rochelle had fallen that they finally made their submission to Louis XIII. It was noted for its strong Protestant Theological Faculty. The little city itself is picturesquely situated and full of interest to the sightseer.

Carcassonne, the next stop on the itinerary, is a most interesting survival of the old mediaeval fortified town. Its ramparts and towers are in a splendid state

of preservation, and for completeness and strength are unique in Europe. Once an Albigensian refuge, it later became a Huguenot center of considerable importance.

The charming old university town of Montpellier almost repeats the history of Montauban. Captured by the Huguenots in 1567, it stood a siege of eight months, under the gallant leadership of its Duc de Rohan, only to succumb in the end. Montpellier is now the seat of the Protestant Theological Faculty.

Montauban, Carcassonne, and Montpellier are a good preparation for the visit to Nimes, which follows, and yet, chronologically, Nimes should come first, because there preached Jean Calvin, and from this city the doctrine of the Reformed faith spread like wildfire throughout all that region of France. The city was three-quarters Huguenot at the time of the revocation of the Edict of Nantes, and suffered disastrously in the persecutions which followed.

Beautifully situated in a fertile region, Nimes was already a prosperous town under the Romans. Innumerable ruins, some of them remarkably well preserved (as for instance the famous amphitheatre) testify to its importance then.

From Nimes trips are to be made to some of the other famous Huguenot towns:—Aigues Mortes, which contains the Tower of Constance, the dreaded dungeon in which so many sufferers languished for

THE TOWER OF CONSTANCE

years because of their faith. The rugged old pile, still measurably intact, in a way is symbolic at once of the persecution they endured and their own indomitable courage. From Aigues Mortes, Louis IX started out on the seventh and eighth crusades. Pont du Gard and Avignon are both within easy access of Nimes; the former was a noted rallying place of the Camisards, the latter famous as the seat of the Popes during their exile. Their old fortress palace on the heights above the town attracts many visitors, as do also the ramparts with their thirty-nine massive towers, built to withstand barbarians and Saracens. Its commanding position on the banks of the Rhone made Avignon a formidable military position.

Two days are to be devoted to the Cevennes, the picturesque mountain country where the Huguenot forces, driven from their towns, hounded and pursued, found ready refuge in the rugged forests, the hidden gorges and narrow valleys, where armies could not penetrate without risk of ambush. Here in the open air, they worshipped as conscience taught them, and today, religious liberty long since established in their land, the descendants of those refugees still gather on special memorial days around the old open air pulpit to hear the Gospel read from the Bible of Roland, their leader and martyr. Some points of special interest in this picturesque country are the Gorge of the Tarn

PREACHING IN THE "DESERT"
*(The Chairman of our Executive Committee in the Cevennes, 1918)*

River (a glorious canyon about thirty-seven miles long), Florac, the scene of the "Bloody Assizes," Pont de Montvert, where the revolt of the Camisards broke out, the two famous Huguenot "Temples" of St. Jean du Gard and Anduze, and above all, the "Huguenot Desert," the great open-air meeting place at the time of the persecutions. Here is the "Musee du Desert" where the relics and mementoes of the terrible struggles for liberty of conscience have been gathered together into a notable and fascinating collection, which would alone repay a journey to this part of France.

After a day of rest at the charming watering resort, Nice, the party will take the famous "Grande Corniche" drive to Monaco, and then, via the glorious "Route des Alpes" to Barcelonette, proceeding from there to picturesque Briancon, by auto. This delightful mountain town (it has an altitude of nearly 4500 feet) is located on the junction of the Durance and Guisane rivers; in days gone by it guarded the Mont Genevre pass, the gate to Turin. Many magnificent views may be enjoyed on the trips which will be taken in the vicinity.

The pilgrimage now crosses the boundaries of France to enter the Waldensian Valleys of Italy, by way of the busy and progressive city of Turin. The valleys of mountainous Piedmont were to the harassed Waldensians, the oldest of all our Protestant Churches,

HOME OF THE WALDENSIAN SYNOD AT TORRE PELLICE

what the Cevennes were to the Huguenots of France. From Torre Pellice, the Waldensian capital, the visitor may look up and see the historic pass of Angrogna, the Thermopylae of this heroic little group that has "kept the light burning" through centuries of persecution, and has fought its way through to a new future of greater promise and a wider field of service. Special attention will be given to the Waldensian institutions, the "Casa Valdese" where the Synod meets, the fine church, the schools, and the Museum which is full of interesting and often touching relics of this wonderful people. At Bobbio-Pellice (reached by auto) is the Monument of the Martyrs, of whom the Valleys have had only too many to record.

FAREL'S CALL TO CALVIN

The entry into Switzerland will be made by way of the Loetschberg, and the next few days will be spent amid the beautiful Alpine scenery of Interlaken and its environs, the Bernese Oberland, Montreux and Lake Geneva. A visit will be paid to the Castle of Chillon, familiar to every lover of Byron, and then the pilgrimage will make a halt in Geneva, the Protestant capital of Switzerland, the scene of Calvin's ministry, and where he lies buried, under a modest slab of stone, bearing only the initials: "J. C."

GENEVA

ULRICH ZWINGLI

After a day at beautiful Lucerne, the party will visit Zurich, birthplace of Reformed and Presbyterian Churches, and the great asylum for Protestant refugees from Italy and France. Here Ulrich Zwingli preached from 1519 until his death on the disastrous battlefield of Cappel, to which a visit will be paid, as also to Wildhausen, far up on the Alpine heights overlooking Zurich where the great reformer was born.

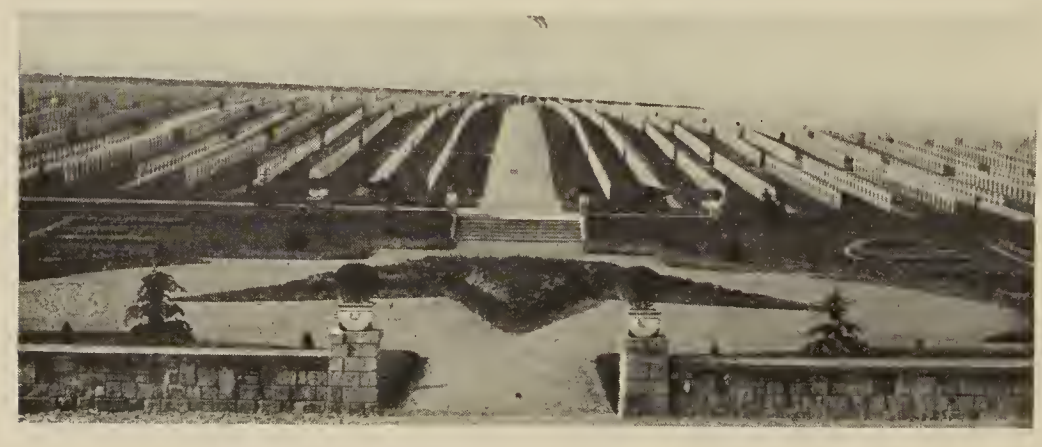
Strasbourg in Alsace is the next goal. Its justly famous University has a notable Protestant faculty, and from this historic and picturesque old city with its magnificent cathedral and its many stirring memories (the Marseillaise was written here), the pilgrimage comes to yet another outstanding Protestant center: the city of Worms, sacred to Luther, since there he faced the Diet before which he was tried in 1521, and made his famous declaration of faith. Worms itself is quaint and interesting, with charming environs. A halt will be made at Frankenthal, a prettily situated fortress-town, the haven of refuge for large numbers of Protestants from the Belgic Netherlands and one of the few Palatinate towns not destroyed in the Thirty Years' War.

The route leads back to France now, to the battlefields of Verdun, the Argonne, Chateau Thierry, and

STATUE OF COLIGNY
AT PARIS

to war-stricken Rheims. Belleau Wood is sacred ground for Americans, and the American cemetery there will be visited, as will be the other American cemeteries in the battle region. Good auto service is available, and a large amount of territory can be covered in a relatively short time.

On the way to Belgium, following our stay in Paris, the battlefields around St. Quentin will be reached. Here was the Hindenburg Line in 1918. Here, in 1554, Coligny with his brave little army withstood the Spaniards and prevented them from reaching Paris, just as in the recent war the enemy's forces were again kept back from the threatened capital by the determined resistance they met at this point. At St. Quentin, too, during his imprisonment there, Coligny experienced his great spiritual rebirth which destined him to become a leader of



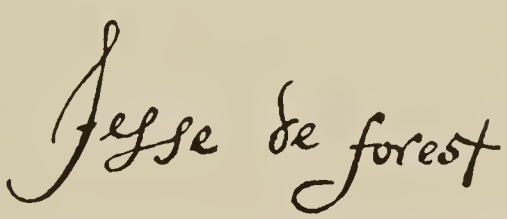
AMERICAN CEMETERY AT BELLEAU WOOD

the Huguenot cause. A visit will be paid to the Protestant Church of St. Quentin, reconstructed (after having been completely destroyed by the bombardment), by the aid of contributions from American Christians. Avesnes, the native town of Jesse de Forest, under whose leadership the first Walloon colony was organized, will be visited likewise. The American delegation

AVESNES

*The Little Town where Jesse de Forest was born*

will take part in the dedicatory ceremonies attending the unveiling of the monument which is being erected to Jesse de Forest by the municipality of Avesnes. A street has already been named after him. The little town felt the full brunt of the War:—the last German offensive was started from here.

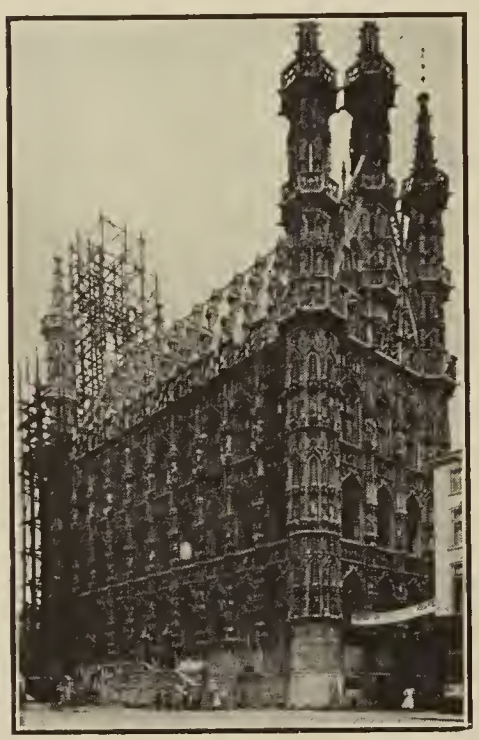


THE SIGNATURE OF JESSE DE FOREST

Two days are given to Brussels, and again, as in Paris, in addition to seeing what every tourist is shown, the members of the Huguenot Tour will have an opportunity of observing the Protestant work being carried on here, and more particularly around the mining section near Mons. It goes without saying that the party will receive a warm welcome from the Belgian Protestants.

The illustration at the top shows the lofty and handsome Congress Column at Brussels, which is now the hallowed burial

CONGRESS COLUMN, BRUSSELS



LOUVAIN

place of Belgium's "Unknown Hero." To the left is a photograph of the reconstruction operations on the world-famous Hotel de Ville at Louvain, the "Martyr City." This is just a brief run from Brussels.

The entire last week is set aside for Holland, where the program will be planned to fit into the celebrations and festivities incident to the twenty-fifth anniversary of the coronation of Queen Wilhelmina. Holland, very

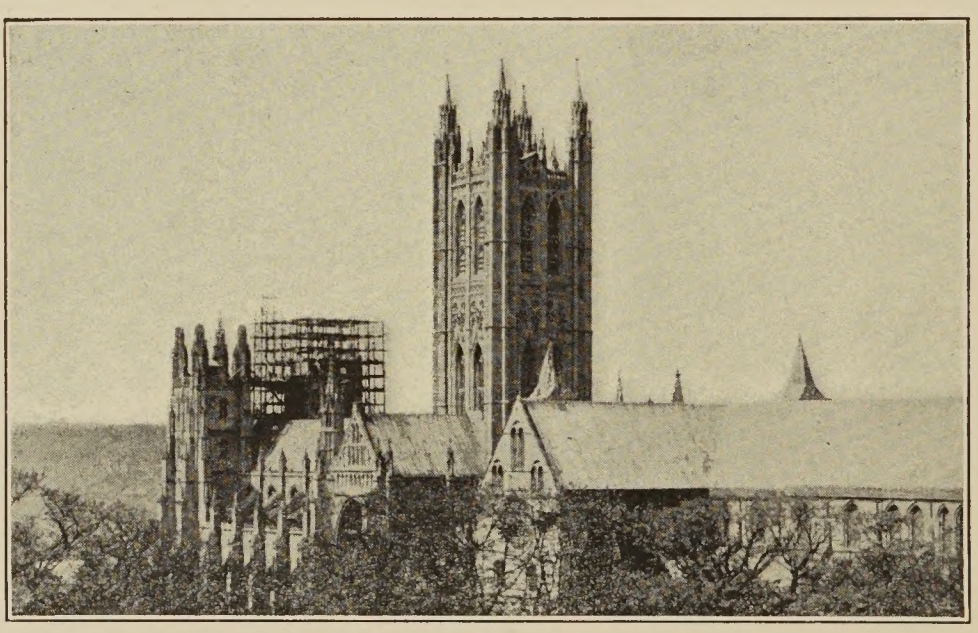
naturally, has an unusually strong attraction for us, as the great haven of refuge for all those oppressed for conscience' sake, and forms a fitting culmination for the entire Pilgrimage. The Leyden Pilgrim Fathers' Society has already extended a cordial invitation to the members of the Tour to be its guests at a special meeting which will be held on September first or second, in honor of the Anniversary. Many of our readers will no doubt recall that the Society took a notable part in the Mayflower Tercentenary, three years ago.

HISTORIC LANDMARK IN AMSTERDAM

This practically completes the tour, except for a brief visit to London, giving a chance to visit the old Huguenot congregation at nearby Canterbury, but for those who prefer it, a week's extension has been planned, allowing several days in London, and a number of delightful trips to Windsor, Eton, Oxford, Stratford, and other places of note within motoring distance of the capital.

JOHN KNOX AND MARY
QUEEN OF SCOTS

Those who desire a longer stay in Great Britain can take advantage of the "Preliminary Tour," which embraces the Lake Region, the picturesque Trossachs, Scotland, the home of John Knox, Melrose Abbey and Abbotsford, ending with London and its neighboring towns in time to join the main tour in Paris on July 18th.



CANTERBURY CATHEDRAL

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
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